/12 cont./
(not exempt from flattery), an innate sense of justice before the faults of another whom he judges inexorably, or before his own which he deplores with hasty repentance; a tenderness, superficial to be sure, but quick to bubble over in candid expressions. Together with this he has a delicate feeling of brotherhood, which leads him to share spontaneously with his neighbors his food and his provisions (but not real or personal property). In a word, all that mixture, so full of contrasts, of the qualities and defects of the child: this is the Indian."

342 181 29. I would not have dared to say so much as: "The Indian is nature," but I do repeat and comment that the Indian is the faithful mirror of the virgin nature in which he lives; and I also say that the soul of the Indian has its most perfect symbol in his house, or maloca. (This word is Brazilian and is the equivalent of bohío, or rustic house.)

342 The maloca is a microcosm: circular at its base, made of sticks and mud (bahareque), with its opening toward the east, it stands upon any hill or rise, as though it were an observatory; conical in its roof of straw or palm, it seems to stick up like a lightning rod to receive all the vibrations of the cosmos which surrounds and envelops it. Inside the maloca [415] is full of budares /baking pans/ brought from the hills for [252] toasting cassava, ollas of clay dug from the lake bottoms for [262] cooking the highly seasoned kumachi or refreshing kachiri, and all the vegetable kingdom from roots and stalks to fruits and [231] leaves, transported in their guayares. Add to all this the animal kingdom, birds, deer, etc., domesticated by the tenderness of the woman and made pleasant by the morning dawn or the evening twilight, and the maloca will appear to your eyes like some new Noah's Ark, floating in the middle of creation, like a rustic temple of nature herself. /13/

181 155 In this same fashion the Indian lives as though inebriated, dominated and absorbed by nature; when he returns each evening to his maloca with mapire full of fish, with his

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/For further information about changes and continuities in many specific aspects of Kamarakoto culture from aboriginal to modern times, see categories 177 and 178, pp. 273-279./

*192 *197 S31

before w and by the presence of slight breathing between these sounds.

224. *Dug-out (canoe) — kuriyara. This word is likewise common to most Carib dialects and has been adopted in South American Spanish "curiara") and English ("corial" — a word that has nothing to do with "coracle"). In Carib generally kanawa (etc.) means any kind of boat and kuriyara (etc.) means a particular kind, a dug-out with pointed ends. The Kamarakotos use no boats except the kuriyara and usually use this word but are acquainted also with the word kan.wa which, to them, is virtually a synonym of kuriyara.

[48] 225. Paddle — kan.wa-pa:re.

226. Man's carrying frame — wayare.

*192 *197 S34 j. Musical instruments and dances.

227. *Bugle (straight bamboo tube blown like a trumpet) — kamai. Taurepán (Koch-Grünberg) kama:yen.

228. Flageolet (end-flute) — lue, lwe, rue. (The word also designates the reed from which these fifes are made.)

229. *A small variety of lue — kaikara. Taurepán (Koch-Grünberg) kaikala, "side-flute."

230. Flute (side-flute) — nau-nau.

[172] [231] 231. *Horn (cow's horn blown on side, not end) — kacho. This is the local Spanish "cacho." Cows are quite unknown among the Kamarakotos and this instrument is a recently imported novelty.

232. *Gourd or calabash rattle — maraka. This word, with little variation, is general in Carib dialects and also occurs in Arawak and, like the instrument, it has been adopted in American Spanish and is passing into American English.

[171] 233. *Drum — sambura. Taurepán, sambura. Makuchi (Williams) sanbu-ra sambura. In various forms the word is general in Carib and cognate words occur in many non-Carib languages, e.g. (Koch-Grünberg) in Guinau samhola, in Shiriana sambo:ra, and in Maku sambula. Williams suggests that this word might be native, but it is otherwise universally believed to come from the Romance, Spanish, Portuguese, French, "tambor," "tambur," "tambour," ultimately from the Arabic. The evidence does point this way, but with Williams I feel some reservations on the subject.

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word. This is the Carib root from which the English "peccary" and the Venezuelan "báquiro" are derived, although the latter has been wrongly transferred to the next species.

302. Peccary, local Spanish "báquiro," Tayassu albirostris. — poi.nga, poyinga. Taurepán, piyinga, po.inga. Makuchi (Williams) po-in-ga (po.inga). Ingarikó (Koch-Grünberg) poyinge. Kaliña (de Goeje) pi:ndya.

303. Peccary, Tayassu albirostris, poetic word — po.i:nimo, poyini. These appear in songs and magic chants but are not used in everyday speech.

[533] 304. Wild beast, savage peccary — tauka:namo, taka:naimo. Taurepán, tōkōnoma. The Kamarakoto word was recorded only in songs and may be a magic or poetic word, although not specifically stated to be such. It was explained as meaning a wild or dangerous beast in general, or a savage peccary in particular. A Taurepán similarly told me that it was not a definite sort of animal but was a word applied to a peccary (piyinga) that is particularly large and fierce.[75]

825 ● 231 177 305. Domestic pig, local Spanish "cochino," "marrano" — kochino. The Kamarakotos have no pigs but one was once brought in and its Spanish name is remembered. (The goat, sheep, cow, donkey, and horse have never been introduced and no words for them can be said to exist in this dialect.)

825 114 b. Birds. Our party included no ornithologist and the bird names casually gathered were for the most part identified only by local Spanish vernacular names. In some cases the information given by Koch-Grünberg and Williams for related dialects will help to place the birds, although it must be remembered that the tribes sometimes apply cognate words to different things. Many of the bird names appear to be onomatopoeic.

825 306. Bird (in general) — toron.

307. Egg (in general, also fish and reptile eggs) — (i)moi.

*197 825 262 (a) Birds commonly eaten.

308. "Pava" = Penelope sp. — okira. Taurepán — wo'ra. Ingarikó (Koch-Grünberg) okela. Akawai (de Goeje) okura. Purukotó (Koch-Grünberg) woki:la. The peculiar interval stop, ʾ, in the Taurepán word apparently is a vestige of the former syllable ki, ke, or ku.

75 [See footnote on p. 315, category 116 - Analyst]

*192 [231] kochino	cochino (pig)	This is hardly a useful word at present, as there are no pigs there now, but it is known.
kura:tana	platano (plantain)	This is an old borrowing, so thoroughly Caribized that its Spanish origin has apparently not been noticed before.
[135] [439] oro, woro	oro (gold)	Although gold occurs in this area the Kamarakotos appear to have been unaware of it until they discovered that it can be traded to the Whites.
patiya	patilla (watermelon)	This is supposed to be a Carib word, but I believe that the Kamarakotos have received it from Venezuelan Spanish (which may, indeed, have had it from some other Carib language).

*192 177 These words all apply to things that were received by the Indians directly or indirectly from Spanish-speaking people and not to native things except tapəra and oro and even these apply to things for which there do not appear to [534] be old Carib words. The drum is usually supposed to be introduced but may [231] not be. Dogs are native and there is a Carib word for "dog," but the Kamarakotos may have received them from Spanish-speaking people.

On the other hand, there are introduced things for which the Kamarakotos have Carib words, among them:

kasu:ru	glass beads
peoi	nail
umamari	mirror
waka	ax
mari:a	knife
kutsupara	machete
kulū-kulū	file
kōroitoko	chicken

24/ relatives, with inedible fruit, seem more probably to be indigenous to America.
179 In any case whenever bananas appeared they are now so ancient here that they
[173] are an integral and truly native feature in Indian life. The Kamarakotos have no idea that they are not native and no legends of a time when they were not known.[109]

24/ Sugar cane is also an old introduction, although probably not so old as
262 bananas. It is hardly an essential food, but is much enjoyed. Watermelons
177 are known by the Indians to have been introduced recently. They also say that squash and beans are recent, although these are native foods and are known to them by purely Carib names. Perhaps they meant only that the particular plants now growing there are from seeds brought in from elsewhere.

24/ Although corn (i.e. maize) is known and eaten, it is not plentiful and is
262 not really a staple. These are casave and not maize Indians.

The other root plants, Dioscorea, Xanthosoma, and Ipomea are abundant and may be ranked next to casave as staples. The true potato, Solanum, is not known, and this region is lower and warmer than any in which it was cultivated in pre-Columbian times.

24/ Although cacao has been supposed to be native to this general part of South America, none was observed and it appears to be unknown to the Kamarakotos. Other noteworthy omissions of plants that are cultivated by allied tribes, for instance in British Guiana, are the several citrus fruits and the avocado ("aguacate"), Persea. The former are introduced plants that have not yet penetrated this far; the latter is a native plant that, for some unknown reason, is rare in this region where it would, nevertheless, almost surely produce well.

[132] Several useful wild plants, like species of Bromelia, Bixa, and Genipa, are sometimes planted but are not commonly cultivated forms.

Animal Foods.

23/ In distinction from plant foods, practically all animal foods are wild.
262 A solitary pig was once introduced into Kamarata (I do not know from where)
[177] but it is now dead and no others have been introduced. The only domestic ani-
[235] mals are dogs, which are not eaten, and chickens, which have recently been
[322] introduced and are not common. At Uruyén, when we were there, all the chickens were roosters — a subject for joking comment by the Indians, who have a keen (if somewhat robust) sense of humor. Some birds, especially small parrots or parakeets and moriche birds, are kept as pets but they are not bred in captivity and are not raised to eat so cannot be called domestic or food animals.

224 The favorite animal food is peccary, especially the larger species called
262 po.inga, and it is the principal goal of the hunter. The other peccary, pakira, is also prized as are the two kinds of deer, waikin and kutsari, the lapa, urana, the acure, akuri, and the tapir, maikuri (see Vocabulary for more exact identification of these animals).[1]

[1] [see footnote on p. 319, category 116 - Analyst]
[2] [see vocabulary on pp. 54-59, category 116 - Analyst]

224 identification of these animals). These are the staple food animals, as nearly
262 as any can so be called. Capybaras, kapi:ba, armadillos, atsi:gamo, merun,
and mauraima, and anteaters, waremg, are sometimes eaten but are not so
[261] specifically hunted. Monkeys, carnivores, sloths, opossums, and the small
rodents are not regularly hunted or eaten except in times of food scarcity.
Some allied Indians, even among the Arekunas, regularly eat monkeys but
most of the Kamarakotos expressed distaste for monkey flesh.

In spite of the variety of food mammals available, it seems in fact to be relatively rare to obtain one and their meat, however much enjoyed when obtained, is not a staple. Few mammal bones are seen around the houses and the Indians do not claim to be able to procure such game regularly.[110]

223 Birds are more often procured, but still not regularly. They range from
262 the large okira and karmaiba down to the tiny kamata. The principal sorts
eaten will be found in the Vocabulary.[1]

224 Among reptiles and amphibians only the tortoises and the larger lizards,
225 ayamaka, are ordinarily eaten, and these not often. ayamaka-eggs are an
262 eagerly sought delicacy when in season and the eggs of practically all the larger
wild birds are also eaten. Most Indians eat crocodilians and the absence of
these from the Kamarakoto diet is perhaps due rather to rarity and difficulty of
capture than to distaste.

222 Among insects the large ant-like bachacos, kaiba', are eaten as are
262 some larvae found in palm trees, tsiya' and iwo. Other insects may be eaten
in times of need but are not regular items of diet. Wild honey, tautsan-yeuku,
[231] is much prized but is not abundant enough to be a staple. I did not hear of any
[237] attempts to domesticate bees. Honey is also used for tattooing and beeswax for
fastening blowguns together, coating quivers, etc.

Hunting.

224 Hunting, carried on only by men, is a favorite occupation but probably
[462] not a very productive one. One would anticipate that such Indians would be
[433] skillful hunters and certainly all the men engage in this and have abundant
paraphernalia for it and many tales of their prowess, but as far as I could check
[122] the actual performance it is not impressive. For instance we employed successively two men who were agreed to be the best hunters in the tribe, arranged
for them to have all their time for this, gave them whatever they wished in the
way of ammunition, and offered extra prizes for any unusual success, but one
of them did not succeed in getting any game and the other drew blank most days
and in a week he got only one animal, an acure, that could be considered a
[262] success from the point of view of pot-hunting. I have already remarked on the
[411] evidence that animal food is more a treat than a regular item of diet. We were
also unimpressed by such examples of marksmanship, with their weapons or with
ours, as we saw.

110 [see footnote on pp. 319-20, category 116 - Analyst]
1 [see vocabulary on pp. 59-61, category 116 - Analyst]

●231 We did not see dogs hunting, but there
that we saw around the homes looked extraordinarily mangy and ill-found and acted as if they could be of no possible use. Some are merely kept as pets and the children play with them but the adults generally ignore them completely.
[171] None of them are watchdogs or show any courage or assertiveness. It was said that the Maquiritares raise exceptionally good hunting dogs, and that these are sometimes acquired by trading, but we saw none of this favored breed.[117]
[192] The curious fact that the Kamarakotos use the Spanish word for "dog" (which they pronounce peró, not perro), although there is a widespread Carib name for them, suggests that the Kamarakotos may not have had dogs until recently, although other Carib tribes apparently have had them a long time, probably since pre-Columbian times. In any case, dogs play a very minor role among the Kamarakotos and are far less abundant and useful than among many allied Indians.

411 Most of the Guayana and Amazon Indians seem formerly to have used
174 wooden clubs, often elaborately carved and decorated and of characteristic
[114] form for each tribe (see Schomburgk, Koch-Grünberg, Roth, and, indeed, almost any detailed account of travels in this general region). Used mainly for warfare, now an obsolescent occupation, these clubs seem almost everywhere to be dropping out of use. The Kamarakotos undoubtedly formerly used these, but I saw none among them, and could obtain no evidence that they are now made or used, even, as among many tribes, as ceremonial or dance accessories.

Fishing.

226 Fish is a favorite food of the Indians and fishing is a favorite sport and,
242 in the case of fish poisoning, social event. Fishing rights are well defined and
423 jealously guarded — the only serious Indian war that the Kamarakotos remember
424 arose from infringement of these rights and such infringement is still, in theory
[165] at least, a capital offense.

Fish are taken with bow and arrow, hook and line, hand net, trap, and poison. Fish spears and casting or set nets appear to be unknown. The principal fishing arrow, waibakasi, has already been described. The trident fishing arrow of some allied tribes was not seen, and this method of catching fish is not now much used by the Kamarakotos, especially as large fish are now rare. In fish-poisoning some of the fish that are stunned but not dead are shot with arrows, usually mere sharpened sticks, but this is more a sport for the boys (and more sportive men) than a serious method of obtaining the fish.

227 All the Indians of the Guianas and Venezuela and most of those of Brazil
[172] by now have steel hooks of foreign manufacture, a favorite article of trade that
439 penetrated the region farther and faster than explorers have. They have a native name, kunoi' in Kamarakoto, and doubtless have displaced native wooden hooks although these are now quite unknown to the Kamarakotos who consider

117 [see footnote on p. 320, category 116 - Analysis]

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5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

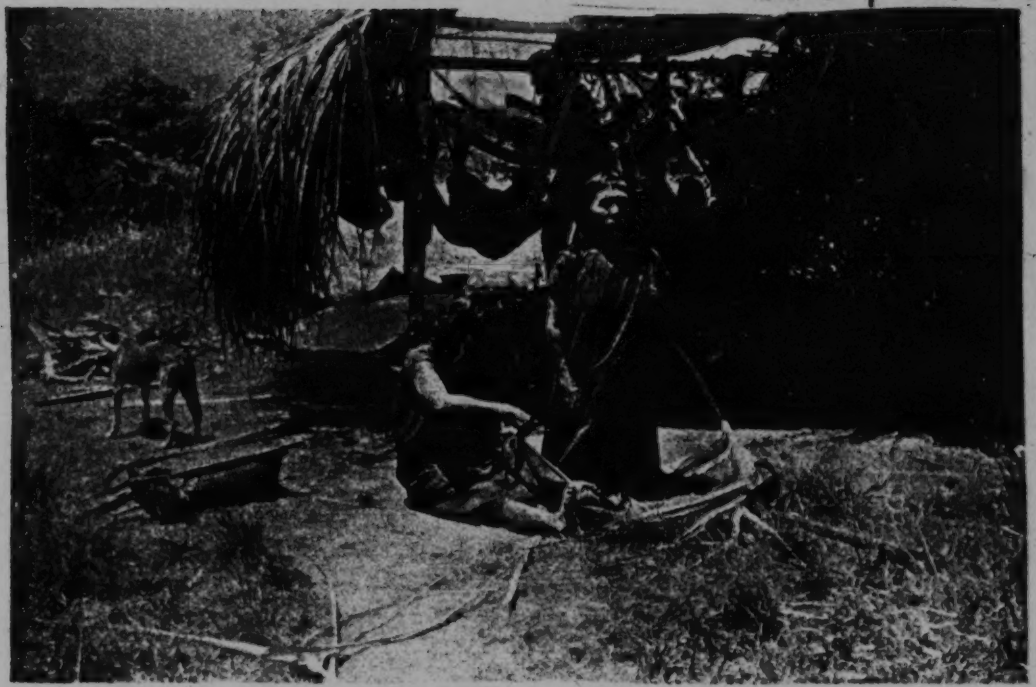

Fig. 31 — Kamarakoto Female Europeanized Costume.
Both women are wearing typical, bright red dresses made by themselves (the woman on the right is kneeling). The woman on the left is sewing a seam in characteristic fashion, holding the cloth with the toes and sewing toward the body.

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Fig. 40 — Kamarakoto Hammock.
Detail of one end of hammock (in use) showing braiding and attachment of ends of looped warp strands.

5:Simpson N-5 (1939) 1940 SS16 Pemon ss16
Kamarakoto
167b

237 pleasant event. The small number that accumulate would suggest that the event
211 is very rare indeed, but not all jaws are saved.

411 111. A member of our party easily broke one in discovering this fact.

112. It should be mentioned that these names apply primarily to the point, and only secondarily to the whole arrow.

[114] 113. Koch-Grünberg says that he did not see the supalari among the Taurepanes, but they do have it and the name ("zipõla:li") is given and correctly defined in his vocabulary.

114. Farabee says that these teeth are not sights but indicate the side to be held up. With the Kamarakoto blowgun, at least, it makes no difference which side is held up.

411 115. This is the same juice that the Indians put in their stews and is not
228 poisonous per se. The Indians believe that it adds to the efficacy of the curare, but I do not know whether this is really true. The curare is certainly quite effective without it.

411 116. At least among the Kamarakotos the almost universal statement
237 that this fish jaw is carried for the purpose of sharpening the darts is untrue.
412 Indeed sharpening a prepared dart would remove some or all of the poison and render the dart ineffectual. They must be sharpened before poisoning and before placing in the quiver so that the carrying of a jaw with the quiver cannot be for this purpose.

●231 117. Koch-Grünberg mentions how abundant dogs are among the
171 Maquiritares and that they are assertive and mean-tempered and good hunting dogs, which agrees with their fame among the Kamarakotos and emphasizes their distinction from the Kamarakotos' own dogs.

227 118. The only specimen with which the Indians could be persuaded to part was made in the Gran Sabana, but it is identical with those of Kamarakoto manufacture.

226 119. Koch-Grünberg identifies the ing' of the Taurepanes as Lonchocarpus
824 densiflorus, but the Kamarakoto ing) can hardly be that species if Pittier's description of it is correct. It is more likely that aya, which Koch-Grünberg
[114] identifies as Clibadium, is Lonchocarpus. The classification or identification of the various fish poisons appears to be in a chaotic condition and research on